2

THE CROWN and GLORY OF A CHRISTIAN:

Consisting

In a sound Conversion, and well ordered Conversation.

To him that orders his Conversation aright will I give to see the salvation of God, Psal. 50. 23.

Make the tree good, and the fruit will be good also, Luk. 12. 33.

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BIBLIOTHECA · BODLEIANA

To the Reader.

Courteous Reader,

THe *Authors design was to reduce the whole of Mans Being, Business, and Blessedness into as few lines as might be, thereby to invite a sober perusal of them; as also to let men see, That the*

To the Reader.

Christian Religion is plain, its Precepts clear, and its Practise easie, to them on whom God hath wrought a saving change, or true conversion; which is the first thing treated of; the next is, to shew the Christian how to carry himself in Natural, Civil and Religi-

ligious duties. If thou readeſt it with a deſire of ſpiritual advantage (which was the end and prayer of the Author) God may bleſs it to thee; and both thou and the Author have cauſe (as for all his bleſſings) to praiſe him for this. Farewell.

First of Preparation to Christianity.

1. YOu must look upon true Christianity to be of absolute necessity, and an indispensable duty: you cannot live without it, and you dare not die without it. Wo to you, if you die before you live; if you die to the world, before you live to God; and if you go out of the world, before Jesus Christ come into your heart: be sure that Christ be in you, so

may he bring the hope of glory, *Col.* 1. 27. and that you be in Christ, so must be broke off from the wild olive of the old *Adam*, *Rom.* 11. 24. which two makes up the true Christian.

2. You cannot attain to true Christianity, until you be born again, [or from above] *Joh.* 3. 3, 5. until you can experience the death and burial of the old *Adam*, and the Resurrection of the New. You must be unmade to sin [τῇ ἁμαρτίᾳ ἀποθανόμενοι.] 1 *Pet.* 2. 24. and then made up again for God. 'Tis not scraping the walls of the house

house of the fretting Leprosie, that will serve the turn, *Levit.* 14. 41, 44. but all the timber, and all the stones thereof must be thrown down to the ground, that a new building may be erected in its stead.

3. Be sure, this can never be attained until you come to a sound and saving knowledg, both of your self and Christ: 1. Of the emptiness and vileness of your self, so as to deny, abhor, and abandon your self; and 2. of Christs excellency and all-sufficiency, so as to value him your all, and above all:

Indeed a full Christ and a vile nothing creature aggrees best together.

4. 'Twill be both your prudence and advantage to forbear the searching after the knowledg of other things, until you come to a solid knowledg of your self, which is the one thing needful in Christianity, and whereof Heathenism had some rude notion in its [γνῶθι σεαυτὸν:] to know your self to be lost in your self, and never found again till you be [found] in Christ, *Phil.* 3. 9.

5. The more that you know your self, the greater will your self-abhorrency

rency be, *Job* 42. 6. This will make you cry out with *Augustine*, [*a malo homine* [*meipso*] *libera me domine.*] From that evil man [my self,] oh Lord, deliver me. You will find, that though satan be your great enemy, yet your own sinful self is the worst: for Satan might strike fire long enough without success, if your own evil heart did not find him tinder: the Tempter may besiege the City long enough to no purpose, if there were not a treacherous party within, that lets down the drawbridge, and sets open the gates to his troops of temptations. B 3 6. This

6. This knowledg of your ſelf will bring alſo greater diſſatisfaction with your preſent ſtate and ſtanding in ways of Unregeneracy, with your being without God, and without Chriſt in the world; making you cry out not only Unclean, unclean; but alſo Undone, undone; give me Chriſt or I die, and that to all eternity: I am condemn'd already, *Joh.* 3. 18, and the wrath of God abides upon me, *ver.* 36. oh, who dares live in an houſe that is haunted with evil ſpirits! or lodg in a cave that abounds with noyſome Toads and ve-

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nemous Serpents! such and far worse is your lying in an unrenewed estate.

7. When you behold the avenger of blood to wit, Divine Justice) pursuing you at the heels, his heart being hot within him, as *Deut.* 19. 6, then is it high time for you to hasten to that blessed City of Refuge, the most excellent and all-sufficient Lord Jesus, who was purposely provided of the Father to be a Saviour and sanctuary to save us both from present wrath, and from wrath to come also, 2 *Thes.* 1. 10. He is that Name of the Lord which the righ-

teous run [into] and are safe, *Prov.* 18. 10.

8. In so doing, know for your encouragement, that the gates of this Sanctuary and City of Refuge shall not be shut against you. First, the place of Christs birth encourages, which was an Inn, he was born [ἐν πανδόχῳ,] in one of *Bethlehem's* Inns, a place that receives all comers; all guests that come, are bid welcome. 2. The posture of his death; Christ died upon the Cross with his Arms spread wide asunder, as in a posture ready to embrace all penitent sinners that come unto him, and

and fall into his arms. *Him that cometh unto me, I will* [*in no wise*] *cast out, or keep out*, Joh. 6. 37.

9. And though you cannot run, or come fast enough to Christ, yet Christ will come and run to you, and meet you better half way. While the penitent prodigal did but [come] towards his father, his father [ran] to meet him, *and had compassion upon him, and fell on his neck and kissed him*, Luk. 15. 20. Christ will be much better to you, than you will or can be to your self; *for he* [*can*] *have compassion on the ignorant, and on them that are out of*

the way, Heb. 5. 2. And though you cannot bring your ſelf to Grace, yet Grace is [brought] to you by Chriſt.

2. *Of Carriage under the firſt workings of Chriſtianity.*

1. When the Lord Jeſus comes and ſtands *knocking* at the door of your heart with the *hammer* of his Word, and with the *hand* of his Spirit, then bow your ſelf with all your might (as *Sampſon* did) *Judg.* 16. 30, to pull back every bolt, and to draw in every bar, that would keep the

the door ſhut againſt this bleſſed and bleeding Redeemer. The duty indeed is yours, but the ability is his: as much as in you lyes, cauſe every luſt of your heart to make room for your dear Jeſus.

2. Welcome Chriſt into your heart with joy. Say to him as *Laban* did to *Abrahams* ſervant, *Come in thou bleſſed of the Lord* [*thou art welcome*] *wherefore ſtandeſt thou without?* Gen. 24. 31. Chriſt will come to you with a bleſſing in his hand to beſtow on you, as he did to *Jacob*, Gen. 32. 26, *&c.* *David* literal ſaith to his Son (that invi-

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ted him to his houſe) *Why ſhould we be chargeable to thee, my Son?* 2 Sam. 13.25. But this David-ſpiritual will not be chargeable: whereſoever he comes, where he comes to ſup with any ſoul, he brings his ſupper with him, *Revel.* 3.20, and eats but of his own honey-comb, and of his own honey, *Cant.* 5. 1. This bleſſed Gueſt brings his bleſſing with him, as the Ark did to the houſe of *Obed-Edom.*

3. When Chriſt is come into your houſe to dwell in your heart by faith, *Epheſ.* 3. 17, be careful to keep his habitation quiet and com-

comfortable; to this end you must adjure your corruptions *by the roes, and by the hinds of the field, that they stir not up nor awake your beloved until he please*, *Cant.* 2. 7. 'Tis pity such a blessed Guest should meet with any disturbance; lay Gods charge upon your lusts, saying to them as *Lot* did to the Sodomites, *Gen.* 19. 8, *Only unto this Angel of the Lord, and this Lord of Angels, do nothing* [*of disturbance*] *for therefore came he under the shadow of my roof:* and as the good old man to the men of *Gibeah*, Judg. 19. 23, *Nay, I pray you do not so wickedly,*

see

seeing this man [Christ Jesus] *is come into my house, do not this folly to disturb him.*

4. Be oft admiring that blessed state of Grace which God hath brought you into, out of the cursed state of sin, and say with *Peter* at Christs Transfiguration, *Master, 'tis good being here; let us build tabernacles, one for thee, and one for Moses, and one for Elias*; not one for himself, for he was so pleased with his present condition, that he could be content to lye out of doors, so he might enjoy the vision of his Masters glory,

glory, *Mat.* 17.5, *&c.* Say you with the *Hebr.* ſervant, *I love my Maſter, he ſhall bore me through the ear, and I will ſtay with him for ever*, *Deut.* 15.16, 17. And with *David* you muſt reſolve to *dwell in the houſe of the Lord for ever*, Pſal. 23. 6. The *purpoſe of your heart muſt be to cleave unto the Lord*, *Act.* 11.23.

5. Be oft ſearching your heart in the ſenſe, 1. of the ſtate of ſin, out of which (as *Iſrael out of the houſe of bondage, and out of the Iron furnace*, Deut. 4. 20.) your God, your near kinſman, the Lord Jeſus, hath deliver'd you. 2. Of the

the remainders of ſin, from which you are not cleanſed to this day, you cannot chide it out of doors as *Sarah* did *Hagar*; you cannot ſhake it from off your heart as *Paul* did the Viper from off his hand; 'tis as *Daniels* Beaſts, *whoſe dominion was taken away, but their lives were prolong'd for a time and a ſeaſon*, Dan. 7. 12. This will ballaſt your new-found joy.

6. Let your own ſelf-righteouſneſs ſtink and be abhorred by you, when the Righteouſneſs of Chriſt is brought to clothe you. The father brings forth the beſt

beſt Robe for his ragged prodigal, *Luk.* 15. 22. When the firſt *Adam* had made himſelf naked by his ſin, he ſewed fig-leaves together, and made himſelf an apron; this was both too thin and too ſcant a covering, *but the Lord made a coat of skins* (of the Sacrifices) *and clothed them*, *Gen.* 3. 7, 21. alas your own righteouſneſs is but a fig-leaf covering, but σκύβαλα, no better than dogs-meat, or dung in *Pauls* eye, *Phil.* 3. 8, in compariſon of that coat made of the skin of the Lamb of God, which is call'd *the Righteouſneſs of God*, and therefore a better righ-

righteouſneſs than that which *Adam* had, or that which Angels have; a garment or robe that covers the whole ſinner from the angry eyes of offended Juſtice.

7. Hunger after a taſt and touch of Chriſt in the pureſt & powerfulleſt way of revealing himſelf to you in his Ordinances; ſet your ſelf under no means of Grace, without begging of God to ſpeak to your heart with a ſtrong hand, as he did to the Prophet *Iſaiah*, Iſa. 8. 11. think it not enough that the Miniſtry (you ſit under) is a *lovely ſong* to you, as *Ezek.*

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33. 32. but it must be a *lively* song also, that you may say with *David*, *Gods word hath quickened me*, *Psal.* 119. 50. A divine touch in Gods Ordinances doth quicken us in Gods way, *Psal.* 119. 37. You must know that Christ hath many *followers*, and but few *touchers*; when the multitude throng'd him, he had yet but one that *touch'd* him, so as to receive *healing* vertue from him, *Mat.* 9. 20. *Luk.* 8. 43, 44, 45, 46.

8. Get solid proof of your interest in Christ: build not upon sandy foundations, such as 1. *on general*

ral mercy, as if he that made you, will undoubtedly ſave you: If ſo, then Devils would be ſaved as well as men, for God made both, and both are his creatures. 2. Nor *on good meanings*; if thoſe would ſave you, then the word of God, and the blood of Chriſt are two ſuperfluous things. Nor 3. *on an external profeſſion*, for the houſe of the fooliſh builder was (for ought we know to the contrary) as fair a fabrick to look upon in externals, as that of the wiſe: and the main difference lay in the differing foundation, *Mat.* 7. 24, 26. The Rock

of

of ages (the Lord Jesus) was not the foundation of both, but loose earth, loose notions and principles, such as those before mentioned.

9. Be not poring and puzling too long about laying your foundation; but having once laid Christ (alone) your foundation, go then on to build upon it, [*strato superstruitur,*] God saith to the Children of *Israel, they must go forward,* Exod. 14. 15. you must neither stand still, nor step backward, *Non progredi est regredi,* not to go on, is to go back: 'Tis undoubtedly one of the wiles of Satan, and his devices,

vices,(wch we are not to be ignorant of)to gravel gracious ſpirits about that foundation-truth of their Election, to keep them from making paſſage and progreſs in ways of Chriſtianity; our Lord himſelf was thus buffeted, in Satans ſaying to him,once and again [*If thou be the Son of God.*] If this were done to that *green* tree, what can the *dry* expect: Whereas, if you can make your calling ſure (in the witneſſings of the Holy Ghoſt) you muſt take your Election for granted, ſeeing that Election-love is the *cauſe* and Vocation-love the *effect*; now the

the effect is the manifestation of the cause; do but make your calling sure, and therein you make your Election sure also, 2 *Pet.* 1. 10.

10. Take heed you blot nor blurr not your Evidences for Heaven by any loose and extravagant Actions; for suppose you cannot (if you be a true Christian) lose your Salvation, yet may you lose the joy of your Salvation, as *David* did, *Psal.* 51. 12. This indeed is the blessing of the Covenant of Grace, that though it doth permit a fall, yet it always ensures Repentance after the fall: not-

notwithstanding, you may get such falls as may break your bones, and it may cost you both much pain, and much pains, before the Lord make you *to hear of joy and gladness, that the bones which are broken* (by your fall) *may rejoice*, Psal. 51. 8.

3. *Of the Exercise of Spiritual life.*

1. Walk close with God in your general and particular calling, and be careful that the one do not justle out the other; as there is a time for all things, so there is a time for both those:

thoſe: your general calling muſt not thruſt out your particular; that is but a temptation, and not a duty: neither muſt your particular calling thruſt out your general, for that is to love the world more than God, and to ſerve your ſelf altogether, and not the Lord Chriſt at all. It was the ſin of *Cain*, that he did not divide aright for God; the duties of your general calling (faithfully performed) muſt ſanctifie all the duties of your particular calling.

2. Be oft at home communing with your own heart, *Pſal.* 4. 4. and pro-

pounding questions to it, such as these: 1. Whose am I? am I one that belongs to God, or do I belong to Satan? 2. Whom serve I? do I serve Christ, or do I serve Sin? The blessed Apostle could answer both those questions, *Act.* 27. 23. [*There stood by me this night the Angel of God, whose I am, and whom I serve.*] And 3. What am I? am I a vessel of wrath, or am I a vessel of mercy? am I a child of God, or am I a child of the devil? 4. Where am I? *Adam, where art thou?* as God said so to *Adam*, so you must say so to your own soul,

ſoul, Where art thou ſoul? art thou in the broad way that leads to death and damnation? or art thou in the narrow way that leads to life and ſalvation? and if at any time you find your ſpirit looſe and extravagant in broad ways of the world, then cry to your ſelf, as God to *Elijah*, *What doſt thou here Elijah?* 1 *King.* 19. 13. ſo gird up the loyns of your mind again. *Luk.* 12. 35.

3. Know that your heart will be backward to this communing work, *Fugitivi ſumus acordibus noſtris*, ſaith *Auguſtine*; we flee from our own hearts, and

our own hearts flee as faſt and as far from us. 'Tis pity we ſhouldcarry hearts about with us in our boſoms for twenty, thirty, forty or fifty years, (ſome more, if ſome leſs) and yet be ſuch ſtrangers to them, and they to us; account it therefore your great loſs that you know your own heart no better, that you commune with it no oftner; alas,we know not our own hearts, *Am I a dog*, (ſaith *Hazael*)*that I ſhould do ſo and ſo?* 2 *King*.8. 13. Yet ſuch a dog was he in wickedneſs when he came to his opportunity; you muſt tremble to be left in the

the hands of your own counſel; as *Hezekiah* was left to himſelf, to try him (not the ſtrength of his grace as *Abraham* was, *Gen.* 22. 1, but his frailty and proneneſs to ſin) and to let him know all that was in his heart, 2 *Chron.* 32. 31. When Satans Temptation hath an opportunity to draw out your corruption, then and there is your moſt eminent danger.

4. Seeing your heart will not ſtand to parley, do you bind it to good behaviour, and lay Gods charge upon it that it ſtir not in this parleying work, till you have made ſome work

of your work, and brought it to some blessed issue; know, that never did the Sacrifice (under the Law) stand more in need of binding with cords to the horns of the Altar, *Psal.* 118.27, than your loose & slippery heart doth with all obligations (and all little enough) unto holy duties; hence is it that self-examination is so hard a duty; no sooner are we in it, but (ere ever we be aware) we are out of it again.

5. When ye have (through grace) fixed your heart, and are able to say (with *David*) *My heart is fixed, O God, my heart is fixed,*

Psal.

Pſal. 57. 7, (which undoubtedly is as hard to fix (to good) as quick-ſilver is, that hath a principle of motion in it, but not of reſt) then fall upon Conſideration-work (which is the excellency of a man above the beaſt; then conſider and better conſider the four queſtions aforeſaid, and the tendency of all your ways, [*Ponder the path of thy feet*, Prov. 4. 26.] to wit, by the weights of the Word of God do you oft poize them: Conſideration is the ſtay of our thoughts, which are as ſwift as any ſhip. Conſideration is as an Anchor to

them. God bids his people, *Consider their ways*, twice over, *Hag.* 1. 5, 7, do it once and again.

6. You may know where you are, if you seriously and throughly consider the frame of your own spirit: the way to hell is a broad way; and he that is all for elbow-room, and for a wide way to be extravagant in, and likes not the strict way of Religion (which is so called from its strict binding up our hearts from looseness, *a religando*) is a broad-way man, that says (with *Jeroboam*) *'tis too much for you to go up to Jerusalem*, 1 King. 12. 28, 'tis

'tis too much for you to be ſo preciſe, and ſo ſtrait-laced; *Let us break thoſe bands aſunder, and caſt away thoſe cords from us*, Pſal. 2.3. [*Medice vivere, eſt miſere vivere*,] to live ſtrictly by a Rule, is to live miſerably, both for ſoul and body. *Spiritus Religioſus eſt ſpiritus melancholicus*; *Let us eat and drink, for to morrow we ſhall die.* Iſa. 22. 12, 14. 1 Cor. 15. 32.

7. You have this exemplified in *Noah*'s Raven and Dove, *Gen.* 8.7, 9, 11. you may not be as the Raven that was accuſtom'd to live at large, becomes weary of being caged up in the

Ark, and likes not such strait limits any longer, therefore she flutters about the Ark, but went not in, as not willing to be confined to the ark either for diet or lodging any more, but chuses rather to fly abroad and to feed upon the carcases of the drowned.

8. You must be like the Dove, which did not dislike her confinement, nor the diet and lodging of the ark, and therefore returns to it as the place of her rest, and best repose, not finding better repast any where else. Thus those are unclean Ravens, that are all for fleshly liberty and licentiousness,

and

and can feed upon ſtinking carrion of wickedneſs; but you muſt be Chriſts Dove, *Cant.* 2. 14, that can find no reſt for the ſoles of your feet but in him; you muſt (with others) flock to the windows of the Temple, *Iſa.* 60. 8. Chriſt your *Noah*, your Comforter, will put forth his hand to take you in; and there think his ſervice your wages (as well as your work) and not your wearineſs.

9. Thus muſt you be ſerious in inquiring of your ſelf, whoſe you are, and whom you ſerve, yea and what you are, as well as where? whether in the broad

broad or narrow way: If consideration be needful in all our undertakings, how much more in that for Eternity! oh be not sleight herein, but dwell with your thoughts upon it. You know, he that rides post through a Country, can never draw a distinct Map of that Countrey, which requires many pauses for viewing every particular boundary, *&c.* So if you ride post with your swift thoughts in your circuit thorough the Isle of Man, you cannot take a distinct account of your self in order to those four grand Questions. You must walk round

round about your ſelf, and go round that little world, as they did about Sion, *Pſ.* 48. 12, 13, that *they might tell the towers thereof, and mark well her bulwarks, yea and* [*conſider*] *her palaces, &c.*

10. Then hath your Spiritual conſideration a bleſſed iſſue, when you dwell upon it with your fixed thoughts, until Chriſt appear your chiefeſt good, and ſin your chiefeſt evil: *David* did *turn* [*his*] *ways upſide down,* (as the *Hebrew* word [*chiſhabli deraki*] ſignifies, *Pſal.* 119. 59.) *in his own ſecret thoughts and conſideration.* The Noun of which

which Verb, to wit, *cheſheb*, ſignifies, *opus phrygionicum*, an embroider'd garment, which is the ſame on both ſides; they that work them, muſt often turn them, firſt on one ſide, and then on the other. Thus *David would turn* [*his*] *way every way*, and muſt have them both ſides alike, both that ſide towards God, and that ſide towards man; for the ways of many men have a ſhining outſide towards man, and yet their inſide is rugged, uneven, and uncomely towards God. *Sordet in conſpectu judicis, quod fulget in conſpectu operantis*; (ſaith the Father) but Chriſt

Chriſt ſaith better, *That which is highly eſteemed among ſt men, is an abomination in the ſight of God*, Luk. 16. 15.

11. As you muſt turn [your] ways every way, and upſide down according to the *Hebrew* reading of that, *Pſal.* 119. 59. So muſt you make a Dialogue with your ſelf according to the *Greek* reading. The *Septuagint* reads it, [διαλογισάμην] *I made a dialogue with my ſelf about my own ways*; I argued this point to an iſſue, whether the ways of God, or the ways of ſin were better; and when I underſtood that

that the paths of sin go down to death; I turned my feet from the ways of sin to the ways of God. Thus must you upon sound consideration and deliberation find out sin to be the way to Gods curse, but Christ the way to Gods blessing. *He is* (*the*) *way*, *Joh.* 14. 6. *Walk in him*, *Col.* 2. 6.

12. When sin appears to you the greatest evil (as Christ the greatest good) then you cannot let any sin live peaceably in you, no nor come peaceably to you, (be it little or great) you must have tenderness of spirit: *Josiah* had a *tender heart*,

heart, 2 King. 22. 19. 2 *Chron.* 34. 27. Such as are of tender Conſtitutions cannot endure the leaſt cold wind to blow upon them, therefore they cry [ſhut the caſement, and bolt the door,] I ſhall catch cold; thus to a tender heart, the leaſt cold air of ſin is irkſome: the door of your heart muſt be ſhut againſt ſin (the greateſt evil), yet open for Chriſt (the chiefeſt good), *Ezek.* 44. 2, 3, *That door is for the Prince, the Prince of life*, no other gueſt muſt enter in.

4ly, *Of*

4ly, *Of your Converſation reſpecting both others and your ſelf.*

1. In reſpect of others, both thoſe without and within.

1. To thoſe without.

1. You muſt walk wiſely to them, and honeſtly with them, *Col.* 4. 5. Neither giving offence careleſly, nor taking offence cauſeleſly, 1 *Cor.* 10. 32, *Giving no offence to any, either Greek or Jew, but walking handſomely*, (as the word εὐχημόνως ſignifies) 1 *Theſ.* 4. 12. *That by your well-doing you may not only put*

put to ſilence the ignorance of fooliſh men, ſtopping their mouths from ſpeaking evil of you, 1 *Pet.*2.15. But alſo by your convincing-life cauſe them to open their mouths in commending you, that all which ſee you,may acknowledg you, that you are a *ſeed which the Lord hath bleſſed,* Iſa. 61.9.

2. You may not be conformed to the corrupt cuſtoms and courſes of this preſent evil world, *Rom.* 12. 2; eſpecially thoſe that are ſet down, *Rom.* 13.13. *Eph.*4.18,19,20. 1 *Pet.*4.3. Plain *Jacob* can never be comely in the rough garments

ments of prophane *Eſau*: but you muſt be transformed (or metamorphos'd as the word ſignifies) by the renewing of your heart and life, the old frame muſt be diſſolved, and a new one acquired, that you may prove (by your practice) what is good, that perfect and acceptable will of God, and ſhew to all men that [*Ego non ſum Ego*] I am not the ſame man I was, (as the Convert did to the Harlot ſolliciting him again to leudneſs) that all may behold an heart-changing, and a life-changing work wrought effectually in you.

3. Be

3. Be careful that the world outſtrip you not in any moral action; you may not do leſs than others, when your Lord commands you *to do more than others*, Mat. 5 47; as Chriſt hath done ſingular things for you (in ſhewing you ſingular grace and mercy) ſo he both expects and requires ſingular things from you; you muſt be *eminent in good works*, Tit. 2. 14. and get above others, having your feet where other mens heads are; *The way of the righteous is above to the wiſe*, Prov. 15. 24. He goes an higher way to work, than the ordinary frame

frame of the world; he knows, that more than the common ſtint is required of him, he muſt do that which the world will never do, and that is, he muſt walk [ἀκριβῶς,] accurately, endeavouring to get up to the very top of godlineſs, as the word in the original ſignifies, *Eph.* 5. 15.

4. Let your righteouſneſs and innocency be as a breaſt-plate and brazen-wall to you againſt all reproaches; knowing aſſuredly, that there will be a Reſurrection of Names as well as of bodies at the laſt, *Pſal.* 37. 6, *God will bring forth your righteouſneſs as the mor-*

morning-light; though the earth be covered with darkneſs while night laſts, yet the morning drives it away; while your life gives your reproaches the lye, God will clear up your wronged innocency; dirt may ſtick upon a mud-wall, but it will not do ſo upon Marble.

5. Evermore account it better for you to ſuffer an hundred injuries, rather than to offer one; the latter will bring guilt on you, but the former comfort. Had *David* ſhed the blood of *Nabal*, &c. (from which he was prevented by *Abigals* prudence) it would undoub-

doubtedly have been greater grief and offence of heart to him (as ſhe told him, 1 *Sam.* 25. 31.) than all his ſorrows and ſufferings from bloody *Saul*. *Abigail* argued thus with him, As thou never took revenge heretofore, ſo thou may not now; and *David* bleſſes God for preventing him, *v.* 32.

6. Beware the ſociety of ſuch perſons, from which you cannot come off without either guilt or grief, and amongſt whom you muſt either countenance ſin, or contract ſin. While *Peter* was warming his hands (amongſt the enemies

mies of Christ in the Hall, *Luk.* 22. 55, 56, &c. alas, his heart froze into a stupefaction, which melted not till a look of love from the Sun of Righteousness kindly thawed it again, *v.* 61. as the Sun of the Firmament doth when it looks upon a bank of snow. Evil company is contagious, and sin is more catching than the plague; *Peter* out of curiosity (to see the issue of Christs Captivity) sat with the servants of Christ-murderers, and so tempts Satan to tempt him; no doubt but the damosel was set on by the devil to occasion *Peters* denying Christ.

7. Be not too talkative amongst those where providence casts you. Consider, God hath given you two ears, and but one tongue, yea, and that shut up with a double door, the one of flesh, and the other of bone; to wit, your lips and your teeth; this should teach you to speak sparingly, and to hear twice as much as you speak; and when you speak, let your speech be savory, seasoned with salt (of a gracious spirit) *Col.* 4. 6; the salt of grace must preserve your common communication from putrefaction and rottenness; leave you the savour

ſavour of Grace in all companies where you come.

2dly, *Your Converſation to thoſe that are within.*

1. As you may not be blind in charity, ſo neither muſt you be raſh in cenſure; 'tis better to be over credulous than over ſuſpicious, and over cenſorious. God puts a charitable conſtruction upon the caſe of the betrothed Damoſel, *Deut.* 22. 27, as there was none to ſave her, ſo there was none to hear her; yet 'tis taken for granted there, that in ſuch a caſe, ſhe cried out, therefore ſhe

ſhall not die: this ſhews us, that always in doubtful caſes, we ſhould put on the beſt conſtruction.

2. Be ſure you ſee grace, where ſin is; as well as ſin, where grace is: Keep warm your love to thoſe that truly fear God, becauſe of thoſe graces that ſhine forth in them; and take heed of leſſening your love to them, becauſe of thoſe Infirmities that do attend them; 'tis pity the worſt part ſhould be ſeen, and the beſt part either not ſeen, or (at leaſt) not acknowledged; the Lord (himſelf) would not *ſee iniquity in Jacob, nor ſorcery*

in Iſrael, Numb. 23. 21. When there was (*non peccatum flammans*) no flaming ſin at that time among them in his eye, and therefore *Balaam* counſelled their enemies to entice them to fornication, which would be a flaming God-provoking ſin; enormities indeed cannot, but infirmities may and ought to be covered with a mantle of love; God is a good copy to write after,

3. Take heed of imitating the greateſt favourite heaven in any of his failings; you are (indeed) compaſſed about with a great cloud of Witneſſes

in the ſacred Scriptures; *Heb.* 12.1. yet know, that this cloud (like that cloud in the Wilderneſs) hath a black ſide as well as a bright; to wit, their infirmities are recorded, as well as their graces; you may not imitate *Joſeph* in his ſwearing, but you muſt in his chaſtity; you may not follow *Job* in his paſſion and impatiency, but you muſt in his patience and piety; and ſo of the reſt. The frailties of thoſe eminent Saints are regiſtred in holy writ, juſt as dangerous Rocks are marked out at Sea, not to run upon them, but to ſhun them: they

they are penned down as examples of caution, but not of imitation. You must know, that they which follow'd the dark side of the cloud (in the Red-sea) were *Egyptians*, and were drowned; but they that follow'd the bright side of it were *Israelites*, and passed safe, not only over the Red-sea, but into *Canaan*.

4. Have not the faith of Christ with respect of persons, but be careful to love grace in rags, as well as in robes: Grace may (indeed) commend Gold, but Gold can never commend Grace; the lesser must be blest of the grea-

ter: 'tis true, that Gold may beautifie the Temple, but 'tis ſtill the Temple that ſanctifies the Gold. Perſons (though never ſo rich, or never ſo richly arrayed) are at the beſt but ſilken duſt, and they may be no better than golden damnation.

The ſecond part of your Converſation is that which reſpects your ſelf, &c.

1. Be not quick-ſighted abroad, and blind at home; this is to be a *Benzoma*, as the *Hebrews* phraſe it, to be extravagant, or ſeldom at home, (as the Harlot,

Prov.

Prov. 7. 11.) ſeldom communing with your own heart; you muſt hate ſin in others, but eſpecially in your ſelf; know that your heart is full of Harlotry; and if you ſeek your ſelf too much abroad, you will (at laſt) find your ſelf but loſt at home; but if you be much at home (as indeed the greateſt part of the work of a Chriſtian lies within doors, then ſin will not dare to haunt your houſe or heart; or however neither ſins little or great can then live peaceably within you.

2. Be ſure you give not place to little ſins, for they

will wear away the tenderneſs of your Conſcience, and like little thieves (creeping in at the windows) they will open the door for great ones; little wedges do make way for the greater, and ſo your ſoul may be cloven aſunder thereby: every ſin (be it ſmall or great) ſhould be a ſtranger to you, and not an home-dweller in you. Thus *Davids* ſin was but a traveller, that came only to viſit him, but not to take up any continuing lodgings with him. Thus 'tis ſaid in *Nathans* Parable, *there came a traveller unto the rich man*, 2 *Sam.* 12. 4. It is Chriſt (and

(and not ſin) that muſt lye all night between the Spouſes breaſts, *Cant.* 1. 13; ſhe will have no home-dweller but Chriſt.

3. Live not at random, but ſquare your life by the rule of Righteouſneſs, (to wit, the word of God) in thought, word, and deed; and account every tranſgreſſion of that rule to be your ſin; at night call your faithleſs heart to a faithful account how oft, and how much you have come ſhort of that rule the day paſt; a ſenſible frame of ſpirit will eaſily find out, that Gods *Commandments are exceeding broad,*

broad, Pſal. 119. 96, but your obedience is exceeding narrow, and that your ſins are more in number than the hairs upon your head, *Pſal.* 40. 12: ſo innumerable, that you cannot reckon them, (*who can tell the errors of his life?* *Pſal.* 19. 12,) and if you cannot reckon them, ſure I am, you can never be able to reckon for them, that muſt be the work of your bleſſed Surety, our dear Lord Jeſus.

4. Let not any one tranſgreſſion of that divine rule, live peaceably in you, not ſo much as a vain thought muſt take up lodgings in your

your heart, *Jer.* 4. 14; as water that is ſprung into a ſhip, is preſently pumpt out again in leaky Veſſels for fear of ſinking. So when any ſoul-ſinking ſin ſprings in upon you which certainly will come faſter in than water into a Veſſel at Sea), then be ſure you ply the pump of Prayer and Repentance, and never give over pumping, till your Veſſel be cleanſed, and till you have ſome ſenſe that your ſin is pardoned; you will not go to bed with a bone out of joint, but it muſt be ſet right with expedition; 'tis pity that the ſoul (disjointed with ſin)

ſin) ſhould be ſo long neglected.

5. 'Tis a bleſſed frame of ſpirit to nouriſh in you both the ſenſe of your own ſin, and the fear of Gods wrath for your ſin: The heavier that your ſins are to you, the lighter will your afflictons be on you; 'tis wind and rain coming both together, that makes the ſtorm upon our bodies. So 'tis ſin and affliction joining both together, that makes the ſtorm in our ſouls; when your ſin is your burden, 'tis then repented of, and ſo pardoned; this will make your affliction a far lighter burden.

6. Take

6. Take heed of putting holineſs upon you as a looſe garment, to caſt off or on at pleaſure (according to your differing companies and occaſions), but be ſure that you gird it cloſe to you with the golden girdle of truth, *Epheſ.* 6. 14, that in all places you may be what you ſeem to be; that you be to God, what you ſeem to be to man; and that you be to God at all times, what you ſeem to be to man at any time.

7. Take heed of grieving the good Spirit of God, *wherewith you are ſealed to the day of Redemption*, Epheſ. 4. 30; and

which

which is a delicate thing (as ſome reads, *Pſal.* 143. 10,) *res delicata eſt ſpiritus tuus*; and therefore loves to live in a clean houſe, in a clean heart. 'Tis a foul fault to grieve an earthly father; but 'tis far greater to grieve this holy Spirit: If you grieve the Holy Ghoſt, how can you expect that he ſhould comfort you? When you are grieved, you cannot do your work as you are wont, and neither can the Holy Spirit do his work in and for you: a gueſt that is grieved, may leave the houſe that grieves him; ſo this delicate thing (the Spirit

Spirit of God) may leave your houſe deſolate, when grieved with your ſins, *Mat.* 23. 38; and then wo to you if God and his good ſpirit depart from you, *Hoſ.* 9. 12.

8. But above all, take *heed of quenching the ſpirit*, 1 *Theſ.* 5. 19, to wit, in his motions and graces: If God have kindled from heaven the holy fire upon the altar of your heart, be careful that it be kept burning there continually (in your love to Chriſt, and zeal for him) it muſt never go out, *Lev.* 6. 12, 13. You muſt ſtir up this fire (as the Apoſtle counſelleth, 2 *Tim.* 1. 6,

1.6, and not deſpiſe Prophecying; for the Prieſts lips blows it up into a flame; it may be quenched either by withdrawing of fuel, to wit, neglect of Ordinances; or by caſting on water, to wit, by falling into foul courſes: you muſt beware of both.

9. Be not aſhamed to become a *fool for Chriſt*, 1 *Cor.* 3. 18. Self-conceit, ſelf-will, and ſelf-love, (like *Noahs* three Sons) hath ſpread themſelves over the whole World; you muſt deny your own ſelf-conceit and carnal wiſdom: you muſt account your ſelf more brutiſh than any man,

man, (with *Agur*, *Prov.* 30. 2, 3,) when you come to *Ithiel* and *Ucal* (which is Chriſt, both goodneſs and power) to be inſtructed in Chriſts ſchool, *Act.* 4. 13. Remember it was the Devil that ſpoke in the ſubtile Serpent, *Gen.* 3. 4; and it was God that ſpake in the ſilly Aſs, *Numb.* 22. 28. Remember alſo, how it was an Aſs that carried Chriſt to *Jeruſalem*, Mat. 21. 5.

10. Yet, though you muſt be as ſilly as Doves, you muſt alſo be as *wiſe as Serpents*, Mat. 10. 16. You muſt have the ſillineſs and the meekneſs of wiſdom, *Jam.* 3. 13. As you muſt be

be wiſe to ſalvation, ſo you may be wiſe to ſafety in Gods way, and not caſt your ſelf upon needleſs dangers; Chriſtianity allows you as much of the Serpent as of the Dove; the Dove without the Serpent is eaſily entangled, and the Serpent without the Dove is venomouſly hurtful; the head of the Serpent, and the heart of the Dove makes up the beſt and the moſt bleſſed compoſition; piety without policy is too ſimple to be ſafe; and policy without piety is too ſubtile to be good.

11. You muſt chuſe any ſuffering rather than the leaſt

caſt ſinning; you muſt not chuſe iniquity rather than affliction, *Job* 36. 21, for there is more evil in the leaſt ſin, than in the greateſt ſuffering, in as much as Moral evil is far worſe and greater than that which is meerly Natural: *Quas non ergo oportet mortes præeligere*, ſaith *Zuinglius*; therefore what deaths ought not a man rather to make choice of, what torments not rather undergo, yea into what deepeſt gulf of Hell (it ſelf) not rather enter, than wittingly and willingly to ſin the leaſt ſin againſt God? The ancient Martyrs would

would not accept of deliverance upon ignoble and the ſinful terms, *Hebrews* 11. 35. They would not throw ſo much as one grain of frankincenſe to the Idol, though it would have ſaved their own lives; hence *Daniel* choſe rather to be caſt to the Lions, than to violate his Conſcience, and ſo to have a lion roaring in his boſome; he knew that in an angry Conſcience he might feel the unbearable ſtrokes of an angry God; and a man had better anger all the Witches in the world, yea and all the Devils in hell, than anger God.

12. You

12. You may not do the leaſt evil, no, not for the procuring of the greateſt good, *Rom.* 3. 8; do no evil, that good may come. If a lie would ſave your life, you may not tell it: Gods people are children that will not lie, (as their father is a God that cannot lie), *Iſa.* 63. 8; they will rather die than lie. *Non ideo negare volo, ne peream; ſed ideo mentiri nolo, ne peccem*: I will not therefore deny, leaſt I periſh; but therefore will I not lie, leaſt I ſin, ſaid the good woman upon the Rack: of whom St. *Jerome* writeth. And *Auſtin* ſaith,

That

That a man ought not to tell a lie, though he might ſave the whole World from Hell thereby; for there is more evil in one lie, than there is good (ſaith he) in the ſalvation of all the World: and he would chuſe Hell rather than ſin, if ſet before him for choice. Thus the Primitive Chriſtians cried, [*Ad Leones potius quam ad Lenones,*] Throw us to your Lions, rather than to your Harlotry; though this would ſave our lives, yet would it deſtroy our ſouls. The *Armenian* Mouſe will die (ſome write) rather than be defiled with filth: in-

ſomuch that if her hole be beſmeared with dirt, ſhe rather chuſes to be taken than polluted. Such ought all the ſervants of God to be.

13. Examine your call from God for every action you undertake; be oft crying [*Quo warranto?*] what warrant have I for this or that from the Lord, whom I ought to obey in all things: and for this end, mind thoſe four voices; 1. Of Providence, how it calls you: 2. Of Conſcience, what ſatisfaction you find there both concerning the lawfulneſs and the expediency of the action:

3. Of the word, which ought to warrant all our actions, as it is the rule of all Righteouſneſs: and 4*ly*, of the Spirit, which gives its teſtimony to all the aforeſaid (the fruits of the Spirit is in all, *goodneſs, and righteouſneſs, and truth*, Eph. 5. 9.) and witneſſes with our ſpirits that we are in Gods way, and in our own duty: The voice of Providence alone may deceive you, as it might have done *David*, had *Abiſhai*'s apprehenſions prevailed with him (as 1 *Sam.* 26. 8. *God hath delivered thine enemy* (Saul) *into thine hand this day,*) he

he would not have *David* to tempt God any longer by letting ſlip this ſo fair an opportunity; but holy *David* had the three other voices to hearken unto, as well as that voice of Providence, *ver.* 9, 10, 11, neither the Word would warrant him, nor his own ſpirit, nor the ſpirit of God; which laſt hinder'd *Paul* and *Silas* from going into *Aſia* and *Bithynia*, Act. 16. 6, 7.

14. In things wherein ſelf may ſway, it is ſafeſt for you to be paſſive; in ſuch caſes you will be ſtrongly tempted (both by a ſubtil devil, and by a de-

ceitful heart) to out-run God both in his Promiſes, and in his Providences; as *Iſrael* in *Numb.* 14.40, *We will go up unto the place which the Lord hath promiſed:* they muſt needs go up that very morning, for ſelf ſwayed their hearts that way, though the pillar of Providence (which was their guide by night, and by day) did not go before them; and though they plead Gods promiſe, yet they did not conſider, Gods promiſes are ſealed, but they are not dated: You muſt wait therefore (in ſuch caſes of ſelf) Gods time; your time will be always

always ready, when Gods time is not yet, *Joh.* 7. 6. You would have your water of affliction turned into the wine of conſolation at your time: but Chriſt ſaith to you as he ſaid to his Mother, *What have I to do with thee, woman? mine hour is not yet come*, Joh. 2. 4; the day you ſet down in your Kalendar, is not the ſame that God ſets down in his; we are all exceeding prone to poſtdate the divine threatnings, and to antidate the divine promiſes: we all *put the evil day far from us*, Amos 6. 3. *Ezek.* 12. 27. When God comes

in his threatnings, we think he hath leaden feet, and is slow in pace, 2 *Pet.* 3.4,9, but when we expect him to come in his promises, then we look upon him as a *Roe and as a young hind in the mountains of Bether.*

5ly, *Of watching your heart in natural, civil, and religious actions.*

First in General.

1. Concerning your Natural Actions, as labouring, resting, feeding and clothing, *&c.* you had need keep your heart with all diligence in respect of these, *Prov.* 4. 23, lest you sin in them, for the adversary hath some advantages

vantages over gracious ſpirits in them all: as firſt, that being ſatisfied about the lawfulneſs of theſe actions, Satan will make you overlook the expediency of them. 2*ly*, He may (at ſome time or other) cheat you with divine permiſſion for divine approbation: And 3*ly*, he may likewiſe deceive you in putting no juſt difference 'twixt the uſe and abuſe of your Chriſtian liberty.

2. Touching the firſt of theſe, let Satan tempt you to any groſs ſin, your heart will riſe with indignation againſt ſuch a foul temptation, and 'twill be a torment

to you to be tempted to it, yea as much torment to your ſoul, as ſawing aſunder, and being ſlain with the ſword is torment to the body, *Hebr.* 11. 37, (to be tempted, is there placed betwixt thoſe two kinds of death, as if it were equally dolorous with either or both of them) ſo that foul ſins do not ſo much endanger your ſoul, as it is in thoſe lawful actions, wherein Satan may more ſlily and inſenſibly beguile you out of a lawfulneſs, into an inexpediency.

3. Touching the ſecond of them, you muſt learn this

this distinction from Gods Word, that though God permitted polygamy and divorces under the *Jewish* Pœdagogy, yet it was only for the hardness of their hearts, *Mat.* 19. 8, *But it was not so from the beginning*, saith Christ, that divine dispensation (for better an inconvenience than a mischief) makes but little for the lawfulness of it, neither can it amount to a divine approbation.

4. Touching the third of them; those actions that be of themselves and in their own nature lawful, yet through your corruption they are capable of excess

and inordinateneſs: the ſly and ſubtil inſinuations of Satan (under a pretence of your own Chriſtian liberty in going as far as you may) will carry you ſometimes a little further than you ſhould. Exceſſive, immoderate and inordinate delight is ſinful, although it be in objects that are not ſinful in themſelves. This in the general concerning all thoſe actions.

2*ly*, In particular; 1. Of Labour.

1. Touching Natural Actions in particular, as firſt of labour, whether it be done in the ſweat of the brow, or of the brain, (in-

(indeed a Miniſters labour conſiſts of both) you muſt (at leaſt) own one of thoſe; God made the Leviathan to ſport in the Sea, but never any man to ſport on the earth: every man muſt go forth to ſome work or other till the evening, *Pſal.* 104. 23, 26; there muſt be either manual or mental labour.

2. Take thoſe few directions to manage your heart in your honeſt employment and labour.

Direct. 1. Firſt beg of God for ability of body in your labour: 'twas part of the Serpents curſe, *Gen.* 3. 14, [*Upon thy belly ſhalt thou*

thou go;] ſome think that God cut him ſhorter by the feet, becauſe he is ranked among the beaſts of the field, *v.* 1, and not among creeping things: Have you the uſe of your limbs for your labour, Oh bleſs God for it, eſpecially if you be ſtrong to labour: if it be a priviledg in oxen, *Pſal.* 144. 24, much more in men.

Dir. 2. Pray that your mind may be ſuitable to your labour as well as your body; when there is unſuitableneſs 'twixt the mind of man and his employment, then the work never comes kindly off, nor

nor goes it comfortably end-ways; either your chariot-wheels are taken off, & then you drive heavily; or they want Unction, and then they make a creaking repining noise, much unlike the Chariots of *Aminadab*, or of a willing people, as the word signifies. 'Tis the Lord that qualified *Bezaleel* (that was but a poor Brick-maker in *Egypt*) for working all curious work, *Exod.* 31. 3. And the Husband-mans God doth teach him, and instruct him in all his points of Husbandry, *Isa.* 28. 26.

Direct. 3. See that you pur-

purſue your worldly employment with an heavenly frame of heart, ſetting God always before you, *Pſal.* 16. 8, and being in the fear of God all the day long, *Prov.* 23. 17; evermore ſending forth ſpiritual Ejaculations, as *Nehemiah* and *David* did; this is, *to pray always*, Eph. 6. 18; and *to pray continually*, 1 Theſ. 5. 17; to wit, keeping your heart in a continual praying frame; your leaky veſſel (as aforeſaid) requires you to ply continually this pump of prayer.

Direct. 4. Depend upon God for a bleſſing upon your

your daily labours. *Abrahams* ſervant pray'd for ſucceſs in his Enterprize, *Gen.* 24. 12. And *Moſes* prays, *Lord proſper the work of our hands*, Pſal. 90. *ult.* 'Tis true, God may give ſucceſs without it, but never ſo ſweet, as with it; *Except the Lord build the houſe*, &c. *Pſal.* 127. 1. 'Tis not your diligence alone, but Gods bleſſing that enriches, *Prov.* 10. 4, 22. You may not aſcribe to your own power, *Deut.* 8. 17; nor ſacrifice to your own Net, *Hab.* 1. 16, as that proud Prince did, *Ezek.* 29. 2. Alas, all your policy and power without prayer,

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Direct. 4. Depend upon God for a bleſſing upon your

your daily labours. *Abrahams* ſervant pray'd for ſucceſs in his Enterprize, *Gen.* 24. 12. And *Moſes* prays, *Lord proſper the work of our hands*, Pſal. 90. *ult.* 'Tis true, God may give ſucceſs without it, but never ſo ſweet, as with it; *Except the Lord build the houſe*, &c. *Pſal.* 127. 1. 'Tis not your diligence alone, but Gods bleſſing that enriches, *Prov.* 10. 4, 22. You may not aſcribe to your own power, *Deut.* 8. 17; nor ſacrifice to your own Net, *Hab.* 1. 16, as that proud Prince did, *Ezek.* 29. 2. Alas, all your policy and power without prayer,

prayer, is but *Arena ſine calce*, ſand without lime; mans diligence muſt be ſubordinate to Gods bleſſing, then your labour ſhall not be in vain in the Lord. God will bleſs your basket and ſtore, *Deut.* 28 5. though you gather little, you ſhall have no lack, the bleſſing of God will make it up an homer, that is, ſufficient for you, *Exod.* 16. 18, and your little ſhall be better than the riches of many wicked, *Pſal.* 37. 16.

The

The ſecond natural action is Reſt or Recreation.

1. You may look upon Reſt and Recreation as lawful upon a twofold account. 1. Reſt from labour, and refreſhing the body and mind, are neceſſary, becauſe mans nature is like the bow, which being always bent, is eaſily broken: therefore did the Lord appoint the Night to ſucceed the Day, and the Sabbath to ſucceed the Week, as fit ſeaſons for man to reſt from his labours in; now that which is neceſſary is alſo lawful,

(for

(for God never neceſſitates a man to ſin againſt him), and if Reſt be lawful, then is ſome Recreation (which is call'd ſo, as it is a ſecond creation) in due time and place; there muſt be *Otium* as well as *Negotium*. The ſecond account is, your Chriſtian liberty (which Chriſt hath purchas'd for you), extends it ſelf not only to uſe the Creatures of God for neceſſity, but alſo for meet and convenient delight; you may delight your ſelf in Gods great goodneſs, *Neh.* 9. 25. You may be righteous over-much in denying your ſelf ſuch a free

free uſe of the Creature, (yea and condemning it too) which you are allowed to have by the purchaſe and promiſe of Chriſt. Thus *Iſaac* (who was the moſt loving Husband in holy Writ, for 'tis ſaid of him, and of none elſe, that he loved his Wife, *Gen.* 24. 67.) *ſported with Rebeccah his wife*, Gen. 26. 8. And the *Jew* was commanded to cheer up the heart of his Wife the firſt year, *Deut.* 24. 5. And *Solomon* bids the Husband *be always raviſhed with her beauty*, Prov. 5. 18, 19. Thus *Ezekiels* Wife was call'd *the deſire of his eyes*, Ezek. 24. 16. Aſ-

ſured-

ſuredly men ought to take ſingular Complacency in their Wives company, and yet without all uncomely uxorioufneſs: None queſtions Parents dandling their Children upon their knees, as old *Joſeph* did his Grand-children, *Gen.* 50. 23. *Iſa.* 66. 12.

2. But then you muſt take theſe following Directions for managing your heart aright in your Reſt or Recreations.

1 *Direct.* You muſt take heed of waſting too much precious time therein: Indeed we do not ſo much want time, as waſte time; a vain expence of that time, (which

(which either your general calling requires in holy duties, or your particular calling calls upon you for in neceſſary employments) is not only unlawful, but abominable: You are commanded to redeem time, *Epheſ.* 5. 16, but never to paſs-time: the loſs of time is ſuch a precious thing, that God commands ſatisfaction for it, *Exod.* 21. 19. It will be but a poor reckoning at your Lords returning in your accompt for expence of your talent of time; *Item*, ſpent ſo many days or hours in Recreation: Oh what would the damned in Hell give for but one

one of thoſe hours which we have wilfully waſted: Time is like the Urchion or Hedghog that muſt not be handled by the head, but by the heels, in its going from you; take time while time ſerves.

2 *Dir.* The ſecond Direction is, be ſure you be moderate in your Recreation; 'tis compared to honey, it muſt be taken upon the tip of the finger only, and not whole handfuls of it for fear of ſurfeiting: *Omne nimium vertitur in vitium*; alas mans weak heart is ſoon overcharged, *Luk.* 21. 34, and ſoon grows frothy, fooliſh, if

if not ſenſual and ſinful in it; you muſt know, that the holy end of Recreation is to fit you the more for the duties of your general and particular calling (in caſe of wearineſs of body or tiredneſs of mind); but if it indiſpoſe you to either or both, your heart doth deceive you; ſuch as ſpend their lives in ſports, and their livelihood too, will prove but bad accomptants when they bring in the broken accomptants of their ſtewardſhip to their Lord and Maſter at the laſt day.

3 *Direct.* The third Direction is, chuſe your Recrea-

creations that are of beſt report, and of leaſt offence, *Phil.* 4.8. 1 *Cor.* 8. 13. You may not make any of Gods Judgments or Puniſhments for ſin (either in man or beaſt) the matter or object of your ſport and recreation, as the folly of the natural fool, the antipathy of beaſts (whereby they tear and deſtroy one another) which are fruits of the fall, and of mans rebellion againſt God; ſo ſhould be rather matter of mourning, than of rejoycing. Neither may you chuſe (for your ſport) whatſoever moves troubleſome paſſions, as fear, anger, *&c.* nor thoſe where-

wherein is a lot (which is a religious act and an ordinance of God) which ought not to be ſported with.

4 *Dir.* The fourth Direction is; having pitch'd upon ſuch Recreations as are harmleſs and ſinleſs, yet may you not ſtain them with bad companions, ſuch as you cannot conſort with, but you muſt either countenance ſin, or contract ſin; ſuch as you muſt contract either guilt or grief, as before. All tares muſt be bundled together; ſuch as ſpend their time together in ſports on earth, may howl in hell together to all eternity.

5 *Dir.* The fifth Direction: Notwithſtanding all, yet muſt you aceount it ſafer not to truſt your heart with any Recreation at all, any further than is plainly neceſſary: get (therefore) up your heart to live without them, and take up your whole delight in God, *Pſal.* 37. 4. Then if at any time you be conſtrained to uſe them, you will be as if you uſed them not, 1 *Cor.* 7. 29: and *as not having, yet ſtill having*, 2 Cor. 6. 10, that is, your heart will not be engaged to any thing but to God, and your affections will keep uppermoſt for

Jeſus

Jesus Christ: the truth is, were but our affections more mortified, and spiritual duties more natural to us, we might better live without those, than the Philosophers (as they said) could dine and sup without musick; therefore as *Joshuah* houghed the *Canaanites* Chariot-horses, *Josh.* 11. 6, 9, and *David Zobah's*, 2 *Sam.* 8. 4, so intreat thy *Joshuah*, thy Jesus the Son of *David*, to hough thy carnal affections, that as *Phaetons* Chariot-horses, they set not all on fire; then delight in God, and thou'lt need less the delights of the world.

The third Natural action is feeding your belly.

1. The 3*d* Natural action is feeding your belly, which is daily work, for our tottering tabernacles of clay ſtand in need to be ſupported with the ſtaff of daily bread, and therefore is our life call'd *the life of our hands*, Iſa. 57. 10. As our hands are daily (yea hourly) adminiſtring ſomething either to back or belly, to ſupport our life. Thoſe common actions (of feeding and clothing us) are ſteps in our Chriſtian con-

ver-

verſation, and therefore ought not to be deſpiſed, but are rather to be regulated and reformed to their ſupream ſcope, to wit, Gods glory.

1 *Dir.* Hence your firſt Direction is, Be ſure you eat and drink with an aim at the glory of God, 1 *Cor.* 10. 31. You muſt eat for God, and drink for God; *Quicquid agas, propter Deum agas*, do all in reference to God, receive not any of Gods bleſſings with a carnal frame of heart; but look upon all your Temporal mercies (ſet before you on the Table) with a ſpiritual eye, and

improve them with a ſpiritual heart. Good old *Iſidore* wept at his Table, crying out, *I am aſhamed that I ſhould feed on corruptible beaſts, whereas I was created to be a companion of Angels, and to feed upon heavenly food with them.* A worthy Miniſter of *Scotland* was ſaid, to eat, drink and ſleep eternal life; for in thoſe earthly and natural actions he ſtill kept an heavenly and ſpiritual heart. The main weight of his Meditations was laid upon God (the giver of them), and his glory. Oh could you but eat to his glory, and drink

to

to his glory, you would not ſo eaſily ſin in them.

2 *Dir.* The ſecond Direction: Feed your ſelf with a God-bleſſing heart, which is the true (ſpiritual) heave-offering, *Numb.* 15. 19. When your heart is heaved (or lifted) up to God, and in every thing gives thanks, ſaying, Oh what charges do you put God to, in conſuming his corn and his cattel, *Hoſ.* 2. 8, 9. (As *Jacob* calls God *the God that fed him all his life long*, Gen.48.15.) Yet what an unprofitable ſervant are you, and what an undutiful ſon? even ſuch as God complains of, *Iſa.* 1.

2, *I have nouriſhed and brought up children, and they have rebelled againſt me.* You muſt admire and adore God that is ſo good, and does ſo good to you, who are ſo evil, and do ſo evil to him; cry, I am leſs than the leaſt of all thy mercies, *Gen.* 32.10. Have high thoughts of God, and low of your ſelf; the ſame *Jacob* that had pleaded his merit with *Laban*, *Gen.* 31. from 38 to 41, yet here ſets a low rate on himſelf to God.

3 *Dir.* The third Direction: Whatever ſweetneſs you find in any creature (you feed upon) let

it

it lead you to the ſpring-head of that ſweetneſs; do you ſay, Is there ſo much ſavour in thoſe derivative gifts? there muſt needs be much more in the original giver: Labour to ſwim up thoſe ſtreams till you reach the ſpring; crying, If mercy be ſo good, Oh what is the God of mercy? Oh that I may come at him! as well as at his mercies, and learn to love God for himſelf, as well as for his benefits; delighting your ſelf in Gods goodneſs as well as in that of the creatures, *Neh.* 9. 25.

4 *Dir.* The fourth Direction: You may not feed

your ſelf without fear, as thoſe in *Jud.* 12

1. But firſt, ſanctifie it by prayer, 1 *Tim.* 4. 4, 5. Look on that bread which is not got in an honeſt Vocation, and ſanctified by an holy Invocation, to be no wholſome bread, but ſuch as may prove diſeaſes to your body, and ſin to your ſoul: If wicked men ſay, We will neither eat nor drink till we have killed *Paul*, Act. 23. 12, then godly men muſt ſay, We will neither eat nor drink till we have call'd on God, as 1 *Sam.* 9. 31. *Mark* 6. 41. & *Act.* 27. 35. That God may command his

his bleſſing (*Deut.* 28. 8.) upon your Table; that you have your mercies not only with his leave, but alſo with his love; not only from his hand, but alſo from his heart; not only out of the Court of Chriſts general Providence, but alſo out of the Court of ſpecial Favour. 2*ly*, Feed ſoberly: ſobriety will reclaim you from being either unſeaſonable in time, or unreaſonable either in matter or meaſure, either in quantity or quality: 1. Not unſeaſonable as to time, *Eccleſ.* 10. 16; not as luxurious Princes, that ſerve their bellies in the mor-

morning (that golden hour for prayer) before they ſerve their God; nor as thoſe in *Amos* 6. 4, 6, that feaſted riotouſly, without laying to heart the afflictions of *Joſeph*; while *Joſeph* was in the pit, alas, his brethren pitied him not, *Gen.* 37. 23. 2*ly*, Neither muſt it be unreaſonable either for matter or meaſure; 1. Not for matter or quality, as the rich glutton, *that fared deliciouſly every day*, Luk. 16. 19; as purple and ſilk was his daily clothing, ſo coſtly delicacies was his daily food; but (alas) it was all his heaven he had, as *Abraham* told him,

him when he was in Hell. You muſt ſet a knife to your throat, that is, to your concupiſcible appetite (which ſtands more in need of a bridle than a ſpur) as to thoſe things, *Prov.* 23. 2, 3, 20: and ſay with *David*, *Let me not eat of their dainties*, Pſal. 141. 4. And (with *Daniel*) refrain from them for fear of a ſnare, *Dan.* 1. 8. Nor 2*ly*, muſt it be unreaſonable for meaſure or quantity: fulneſs of bread was *Sodoms* ſin, *Ezek.* 16. 49, her food was fewel for her laſciviouſneſs; you may not make proviſion for the fleſh, *to fulfil the luſts thereof*,

of, *Rom.* 13. *ult.* then is your fulneſs an exceſs when it overcharges you, *Luk.* 21. 34; and diſenables you for the duties of either your general or particular calling. 3*ly*, When you have eaten and are full, *then bleſs the Lord your God*, Deut. 8. 10: when you are as *Napthali*, ſatisfied with favour, and filled with the bleſſings of the Lord, *Deut.* 33. 23, then give God ſolemn thanks for all, and be not like prophane *Eſau*, that ſat down to eat and drink, and roſe up and went his way; never reflecting upon himſelf, nor bleſſing God for

for his mercies; nor like the hog under the apple-tree, that gluts himself with the fruit that falls, but never looks up to the tree from whence they fall. This is not to eat every morsel as dipt in Christs blood, and is strain'd through the Covenant to take off the curse inflicted on all creatures for the first sinner.

The fourth Natural action is clothing your body.

The fourth Natural action is clothing your body; wherein the pride of your heart may deceive you,

Obad.

Obad. 3. Therefore take theſe Directions.

1. The firſt Direction: Ponder the Original of your clothing; it was not in the ſtate of innocency, for then was there neither parching heat, nor pinching cold; and nakedneſs was then no ſhame but a glorious comelineſs; ſhame is the daughter of ſin, which brought in the firſt clothing, as well as diſtemperature of air (in heat and cold) the fruits of the fall: Remember that nakedneſs of the ſoul brought in the firſt clothing for the body; ſo that 'tis but the badg of mans ſhame, and the token

of

of his rebellion againſt his Maker; it carries along with it a ſecret confeſſion of his own guilt. You may not then be proud of your apparel, for that is to be proud of your own ſhame; no man is proud of a plaiſter on his ſore, for that demonſtrates there is a wound; no thief is proud of his fetters, for they declare he hath offended the law, and that heinouſly; neither muſt you be of your garments, which are the cover of your ſhame, and the ſign of your ſin.

2. The ſecond Direction: Take notice that all your clothing are but borrowed

rowed things; how do you borrow the skin, hair and wool of bruit beasts (to cover your nakedness withal) and what are your silks, but the spittle and excrements of a poor worm? all (as it were) the very cast-apparel of unreasonable creatures: Man lives on borrowing, and that from things that are worse than himself in respect of their nature. Therefore you may not be proud of these things that you borrow; no creature so beggarly, so needy as man is, in point of clothing; for every creature brings its clothing into the world with

with it, but you were born a naked creature, and must borrow all to cover you, *Ezek.* 16. 4. 6, and will you be proud (as the Crow in the fable) of your borrow'd feathers? you may well know, that your God doth not cover you for any such end.

3. The third Direction, instead of proud reflections on your self, use holy Soliloquies with your self; saying; 1. I have a naked soul to cover (as well as a naked body) and therefore must look out for the wedding garment, to wit, the righteousness of Christ (both imparted and imputed)

ted); I must put on the Lord Jesus Christ, *Rom.* 13. 14, that I may not be found naked, *Rev.* 16. 15; but that I may be comely to God as well as to man. 2*ly*, The putting off your clothing at night, should mind you of putting off the old man, *&c. Eph.* 4. 22; and of putting off your tabernacle of corruption, 2 *Pet.* 1. 14. 2 *Cor.* 5. 2, 3, 4. and then must you go down to the bed of the grave, there to sleep till the morning of the Resurrection. 3*ly*, When you put on your clothing again in the morning, it should mind you, that you must be

be rais'd out of the bed of the grave, and then *corruption shall put on incorruption, and mortality shall be swallow'd up of life*, 1 *Cor.* 15. 53. 2 *Cor.* 5. 4. If you have put on the new man, the image of God in Christ.

The second sort of Actions are Civil, as your Commerce and trading with others.

The second sort of Actions are Civil, as your commerce and trading with others.

1. Direction the first: That you may be kept from

from ſinning herein, get your heart fraught with the fear of God as *Joſeph*, *Gen.* 42. 18, and *Neh.*5.9, 15; thoſe good men had a curb upon them to reſtrain them from wronging others; and where this curb is not, men will not ſtick at any ſin, as *Gen.*20. 11.

2 *Direct.* Lay your ſouls under that command of God in the Old Teſtament, *Levit.* 25. 14, [*In buying and ſelling ye ſhall not oppreſs one another.*] And under that in the New, 1 *Theſ.* 4. 6. [*Defraud not one another,*] and fall down before the authority of thoſe

thoſe commands, as one that muſt give an account of all.

3 *Dir.* As you are to obſerve [Gods precepts] ſo muſt you [*godly preſidents*] eſpecially that of father *Abraham*, *Gen.*23.15, [*The land is worth* 400 *ſhekels*] if ſo, then *Abraham* cannot be cozened; here is fair dealing from heathens; the ſeller doth not ask too much, nor doth the buyer bid too little; only one price is pitch'd upon, and paid down, and all is done, for ſuch bargains be made among Chriſtians.

4 *Direct.* Put your ſelf in your Chapmans ſtead, and

and do to him as you would have him do to you in the like case, *Mat.* 7. 12. *Job* 16. 4: the buyer should put himself in the sellers stead, and the seller in the buyers.

5 *Dir.* Get your heart weaned from all immoderate love of the world; the love of money is the root of all evil, 1 *Tim.* 6. 10; hence comes all covenage, supposing that gain is godliness, which is no other than a worshipping of Mammon. View but (in your Contemplations) once a day the joys of Heaven, and 'twill wean you by degrees from those toys of the earth.

6 *Direct.* Esteem highly of honesty and holiness in all actions; and that far above wealth or honour; 'tis indeed wages to it self, *Ps.* 19. 11, *in keeping them there is great reward.* But you may say of defrauding, as *Gen.* 27. 12, It will bring a curse, and not a blessing.

The third sort of Actions are Religious.

The third sort of Actions are Religious, which are either private or publick; the first of which will discover your state best to you; for every man is, what he is in private;

and a truly pious ſoul will be found in Religious actions as well in the ſhade, as in the Sun; he will make conſcience of duty, as well when no body ſees him, (for he knows he's always under the all-ſeeing eye) as when any or many ſee him; you muſt go beyond the hypocrite in the practice of ſecret duty. As 1, In hearty bewailings of your own imperfections; 2, In hearty bleeding acknowledgments of your unkindneſſes to Chriſt, and to his gracious Spirit. 3, In pantings and inquietations of ſoul after Union and Communion with God. 4, In

4, In hungrings and longings after ſpiritual refreſhment, and transforming of ſoul in every duty.

The unſound heart is a ſtranger to thoſe, and to ſecret addreſſes to God (or at moſt, but ſlight in them if found in that work at all); he is careleſs in ſelf-examination, curſory in meditation, faint in heart-watchings, and feeble in mortification; but nothing at all in loving and walking with God, and delighting in him. Do you more than he in all theſe; and be but a good Chriſtian in private duties, and you cannot be a bad one in publick.

1. More particularly concerning Religious Actions: And,

1. Of Meditation, that moſt neceſſary and much neglected duty, this muſt be (1) your ſpiritual ladder (as *Jacob* had his) whereon you aſcend in divine Contemplations of the excellency of your bleſſed and bleeding Saviour, till your heart be raviſhed therewithal.

2. Meditation muſt be (2) your ſpiritual limbeck, whereby the choiceſt and nobleſt ſpirit may be extracted. Oh how this divine limbeck will cauſe tears to diſtill and drop down

down into Gods bottle as their Receiver, *Pſal.* 56. 8.

3. The great book of nature (with its three leaves of Heaven, Earth and Sea) as well as the bleſſed Book of Scripture, may hereby afford you a rich ſpirit and quinteſſence. The firſt leaf of that book, to wit, Heaven, may afford you many divine lectures; as firſt the purity of Heaven may teach you the purity of its Maker, who made it of ſuch pure matter as you behold; and the purity alſo that ought to be in your heart, that this pure God may dwell in it as in his palace, tem-

ple, and lower heaven; yea, and the purity of your life likewiſe, as becometh one that expects to live for ever in that pure heaven into which no impure thing can ever enter.

4. When you behold, 2*ly*, the glory and ſplendor of Heaven, both by night and by day: 1. By night, how it is beſpangled with glittering and glorious Stars, then think with your ſelf that this ſplendid firmament (which I behold) is but the outſide of the palace of God, and the under-ſeiling only thereof; and if that have ſo much luſtre and beauty, how much

more

more hath the inſide where the divine tranſcendent Majeſty of the Trinity (with innumerable both of glorious Angels and of glorified Saints) ſhineth forth!

5. And 2*ly*, by day; when you behold how one Sun makes a moſt glorious Morning when it ariſeth: and when you ariſe out of your bed, then meditate, Oh what ſhall the morning of the Reſurrection be! 'twill be ten thouſand times more glorious, when the Sun of Righteouſneſs ſhall ariſe, and with him Myriads of Saints and Angels (which ſhall be all ſeven times brighter than the

Sun of the firmament. If it be a pleaſant thing (as *Solomon* telleth you) to behold the Sun, then think how 'tis more pleaſant (yea and profitable too) for you to behold the Sun of Righteouſneſs; *that in his light you may ſee light, Pſal.* 36. 9.

6. When you view the changeableneſs of the face of Heaven, and its outward appearance unto you, this may teach you in the third place, that as the Heaven is ſomtimes bright, and ſometimes clouded, not all night, nor all day; the Sun ſometimes over-caſt with a black cloud, and ſome-

ſometimes breaking out in its ſplendor and glory; and as the Moon hath her changes & her borrowed light, ruling the night, as the Sun the day, ſo you may not expect any fixed conſtancy in any condition upon earth while there is ſuch changeableneſs in the face of heaven.

7. When you conſider (4*ly*) the firmneſs of the body of heaven, how it hath continued firm and unworn (notwithſtanding its motion, (which wears all other things)is with incredible ſwiftneſs) from the Creation of the World, then did the Lord ſpread

out that heaven like a curtain, and it hath continued ſpread for almoſt ſix thouſand years, yet not one hole can be diſcerned in that curtain to this day: Oh how may this teach you, the unchangeableneſs of God who was the Creator and is the upholder of Heaven, and what a ſafe place heaven is, to lay up your treaſure in, ſo far out of the reach of all ruſt and robbery.

The ſecond leaf in the book of Nature is (1.) the Earth, which the Heaven oft hears, and waters with ſhowers of bleſſing; ſometimes God ſtops up thoſe bottles

of heaven, and ſometimes he opens them. *Speak to the earth and it ſhall teach you*, Job 12.8. How the clouds are Gods watering pot, and his ſpunges which he ſqueezes with a gentle hand, that the rain may ſoftly deſcend and drop fatneſs upon the furrows of the earth. Conſider, Oh what dependency hath man upon God! the rain hath no father but God; the vanities of the Gentiles cannot give rain, *Jer.* 14. 22.

2. Meditate how the air blows upon the earth, yet is inviſible; and although it be ſo, yet is it the preſerver of your life, which

which is nothing but a vapour, and a little warm breath turned up and down the noſtrils: how may this put you in mind of the inviſible God, who filleth all things; and in whom you live, move, and have your being?

3. When you conſider how the Earth hangeth in the midſt of the air (poized equally every way) and yet not reeled out of its place this five thouſand years and upward, notwithſtanding the hideous tempeſts that hath been upon it, and the dreadful Earthquakes that hath been within it; *Pſal.* 104. 5, 6,

God

God laid the foundations of the earth, that it cannot be removed for ever. And *he hangeth the earth upon nothing,* Job 26. 7. Now if the whole maſſy body of the Earth hang ſo ſteadily and ſtedfaſtly upon the powerful precept of God; O then bethink your ſelf, how firmly you ought to hang upon the precious promiſe of God both for your ſafety in this world, and for your ſalvation in the world to come.

4. Behold the fruits of the Earth, and conſider, that a woman when about fifty years of age is paſt child-bearing; yet this great mother

mother(the Earth) though ſhe be above five thouſand years old, is not paſt fruit-bearing ſtill; and whence comes it but from the word of the great Jehovah? *Seed-time and harveſt ſhall not ceaſe*, Gen. 8. 22. You ſee the Earth is yearly loaden with fruit, Oh then conſider what are the riches of the Throne of God, if there be ſo much upon his footſtool; ſay alſo within your ſelf, doth your ground and your garden anſwer your expectation, and ſhall not you the expectation of your God, he will have his viſiting time, *Cant.* 6. 11. and will come with his

basket

basket upon his arm to gather the fruit of his Vineyard; if he find none to fill his basket, he will lay down his basket, and take up his axe and cut you down, that you may not cumber the ground any more.

5. Your beholding of the graſs of the field, (while you are walking to meditate there as *Iſaac* did, *Gen.* 24. 63.) may mind you of your mortality, and of your withering condition; *All fleſh is graſs*, Iſa. 40. 6, 7. that graſs which the ſythe cuts not down in Summer while 'tis young and juicy, the ſharp froſts of an hard Winter will wither

ther away; ſo though you eſcape the ſythe of death in the ſummer of your youth (while your bones are full of marrow, and your veins of blood) yet the winter of old age will wither you.

6. When you behold that variety of trees, it may teach you the difference among men; ſome are wild trees, trees of the wood (that is, out of the Church) whoſe fruit be crabs and acorns, mask for hogs, not meat and medicine for men, as *Ezek.* 47. 12. Others are trees of Righteouſneſs, planted and watered by the Lord, *Iſa.* 61. 3. as the other by the Devil; and thus

thus ordinary objects (as birds and beasts, &c.) may be hallowed to an heavenly end. The ox knows his owner, the swallow her season.

1. The third leaf in the book of Nature is the Sea, the great and wide Ocean, which yet is but as a babe in the hands of the great God, and as a little Infant in swadling bands, *Job* 38. 9. If you or any that are near or dear to you, be concern'd at Sea, Oh how may this consideration comfort you, that your God can as easily rule and repress the unruly Ocean, as the mother doth her tender suck-

ling,

ling, when it is ſwadled up by her hands; 'tis the work of the Almighty to ſet bounds to that raging Element, *Job* 38. 9, 10.

2. Thus alſo it may mind you, that though the Dragon caſt forth flouds to drown the man-child, *Rev.* 12. 15. and though the waters of affliction do riſe & rage againſt the Church and children of God, yet at the rebuke of your God the waters ſhall be abated, and the dry land ſhall appear, *Gen.* 1. 9. & 8. 3. and the Ship (the Church) ſhall come ſafe to ſhore, whatever contrary wind ſhe meets with in the world,

Mat.

Mat. 8. 26. *&* 14. 24.

3. The continual fluctuation of the Sea in its being toſſed with tempeſts to keep it from ſtinking, like a ſtanding pool, which, if ſo, would deſtroy the Earth: This may teach you the wiſdom of God in ordering all things, in ſending tides and winds to toſs the waters, and to make them ſome out their mire and dirt, *Iſa.* 57. 20. and ſo keep them from corruption; and likewiſe, how needful it is for you to be afflicted, and to be poured from veſſel to veſſel, that you may not ſettle upon the lees as *Moab* did, *Jer.* 48. 11.

4. Oh

4. Oh the divine Meditations that holy *David* had on this ſubject of the Sea in *Pſal.* 107.23,24,&c. (although his concernments lay very little in that Element, as he had done before in looking upon the heavens, *Pſal.* 19. 1. & 8. 3.) look upon all with *Davids* ſpectacles and ſpirit, and the Sea (as well as heaven and earth) will afford you many divine Inſtructions.

It will teach you, (1) that your heart (like *Reuben*) is as unſtable as water for God, and God lives, *Gen.* 49. 4. (2) That the Lord ſitteth upon the floods,

floods, *Psal.* 29. 10. and rules for ever all the fluctuations of your and the Churches afflictons, God sits, when they flote and fly away. (3) That Merchants and Mariners (in their trading and trafficking by Sea) hang both their safety and succes upon a few Ropes, or rather upon a special immediate hand of Gods providence. (4) That they which go down into the deep see such wonders of the Lord as may convince the worst Atheist in the world; first, as the ebbing and flowing of the Sea, which (should it always flow) would soon overflow this

this Iſland, if the hand of the Lord did not command it back by its ebb. 2. As that it ſhould not ſwell above its banks, and break its ſwadling bands, by the falling and flowing of ſo many great rivers into it. 3. As the ſaltneſs of its waters, although all thoſe mighty rivers that flow into it be freſh, and the innumerable company of fiſh in it be all freſh alſo. 4. As thoſe trade-winds that lay upon the face of the Sea to further Navigation every way; with many other wonders.

1. Thus far of occaſional Meditation upon the book of Nature; there is alſo

alſo Meditation appointed upon the book of Scripture, which you muſt be acquainted with, as far exceeding the other; for the book of Nature though never ſo diligently read over, yet will it not bring you to the ſaving knowledg of God in Chriſt, nor throughly furniſh you for every good work; but the book of Scripture is a larger field, furniſhed with all ſorts of ſpiritual and fragrant flowers, whereupon you may freely feed your beſt thoughts without ever naufeating. If you can but unclaſp the tables of your own heart, (when you unclaſp

clasp your Bible) a praying heart can never want a profitable subject; Oh let it not please you, that carnal hearts can think of things below, not only an hour, a day, a week, a month, but even a whole year without weariness, and that to think on Gods name, *Mal.* 3. 17. should weary you so soon.

2. This second sort of Meditatiou is a set and solemn acting of all the faculties of the soul upon some chosen subject till you can extract some sweet and soul-ravishing thoughts out of your own heart thereby; your subject or matter

ter of meditation must be some scriptural truth, such as are summarily comprehended in *Phil.* 4. 8. (that little Bible), *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, if there be any praise, think on these things.* In that one verse is contained the whole duty of man, the good and the all of man, *Eccles.* 12. 13. *Mic.* 6. 8.

The second Religious Action is Prayer, which

well follows Meditation; for as, 1. Meditation is a blessed beginning to prayer, so prayer is a blessed conclusion of meditation, and therefore is the double reading of *Gen.* 24. 63. *Isaac* went out to meditate, or he went out to pray. So then, when your heart is well warmed with the Angelical duty of Meditation, then fall upon the Evangelical duty of Prayer, then tender and render your homage to the God of all your mercies, crying with *David, Oh the God of my mercies*, Psal. 59. 10.

2. You must know, that Prayer is the pouring out of

of the heart to God, *Pſal.* 62. 8. 'Tis not the pouring out of your ſpeech, but of your ſpirit unto the Lord. God looks not ſo much at what you do, as with what ſpirit you do for him; you muſt ſerve God with your ſpirit in the Goſpel of his Son, *Rom.* 1. 9. not reſting in a bare gift of prayer, without the grace of prayer, *Zach.* 12. 10. you may not fetch materials or abilities for this work from your ſelf, but you muſt pray in the Holy Ghoſt, *Jud.* v. 20. *Rom.* 8. 26. The lifting up of your own tools upon Gods Altar will not poliſh, but pollute

it, *Exod.* 20. *ult.* That earneſtneſs in prayer which flows meerly from a natural ſpirit, is but the cry of the creature, and not the groans of that holy Spirit which helps our infirmities; but expreſſions without impreſſions.

3. You muſt pray that God may rebuke Satan that reſiſts you in prayer; watch the adverſary that watches you, and watch your own heart likewiſe, which will not only hang off from this work, but will alſo conſpire with Satan to give you diſturbance, when you are breathing out your deſires into your

your fathers boſom, and ſending this winged meſſenger to him: you will find it hard to ſerve the Lord (in this duty) without diſtraction, as 1 *Cor.* 7. 35. No enemy like one treacherous within.

4. Take heed of formality in this duty; as a Muſicians fingers will run over ſuch a ſong as he hath often played, although his mind (all the while) be employed about other things; ſo many run over ſuch a prayer as they have often uſed, yet their hearts are roving (all the time) about other things. God requires the ſtrength of your affe-

ctions in his ſervice; every offering muſt be made by fire, if of a ſweet ſavour to the Lord, *Levit.* 1. 9, 13, 17. yea your ſelf, as well as your ſacrifice, muſt be ſalted with fire, *Mark* 6. 49. *David* prayed and cryed with his whole heart, *Pſal.* 119. 58, 145. *Sampſon* bows himſelf with all his might at the pillars of *Dagons* Temple, *Judg.* 16. 30. and have not you the ſtrong-holds of ſin in you to be pull'd down by prayer. You muſt go to prayer as the Sun in its ſtrength, *Judg.* 5. 31. and come to God as a Prince, *Job* 31. 37. the Sun in his might

might doth disperse clouds that would darken it; and a princely spirit to wrestle with God, as *Jacob*, hath power with God, and prevaileth for the blessing: to put off God with cold formal devotion, is the epidemical disease of all Christendom.

5. Be not regardless about the returns of your prayers, nor careless of the event and issue of them; be not like those Archers that shoot not at a mark, but at rovers, at random, never observing where their arrows fall. Spiritual prayers are the arrows of Gods deliverance, 2 *King.*

13. 16, 17. Prayer is like the bow of *Ionathan*, 2 *Sam.* 1.22. it never returns empty. If you dare be careleſs in asking, how can you wonder that God is careleſs in anſwering.

6. Be clothed with Humility while you are in prayer to God: he that reſiſts the proud gives grace to the humble. In order hereto, get the majeſty of the great God (with whom you have to do therein), wrought kindly upon your heart, till you know (aright) your diſtance, not only your natural diſtance 'twixt God and you, as you are a creature; but eſpecially

ally your moral distance 'twixt God and you as you are a sinner.

In the third place I shall add but one Religious Action more, to wit, 1. the Observation of the Sabbath, which yet is, *instar omnium*, wherein all religious actions be summarily comprehended. You must look upon the Sabbath as the Epitome and Compendium of all Religion, having all the priviledges that commend the most substantial precepts in Scripture to us, as 1. its frequent mentioning (almost) in every book of the Bible. 2. Gods interest (after a special man-

ner)

ner) in it, 'tis frequently call'd [*His*] Sabbath. And 3*ly*, 'tis called a ſpecial gift and favour of God to his people, *Exod.* 16. 29. *Ezek.* 20. 12. *Neh.* 9. 14. 'Tis a great favour of God that it is given to you.

2. Therefore you muſt remember to keep it holy, *Exod.* 20. 8. (it may be read thus), Remember to keep holy a day of reſt unto me, ſix days ſhalt thou labour, but a ſeventh day is the Sabbath of the Lord thy God. The very Preface [*Remember*] which none of the other Commands have, inſtructs you, how weighty and neceſſary this

this duty is, (which you are prone to forget.

3. That you may keep it holy, you must (in the first place) have an high and holy estimation of it; the phrase is, *He that esteemeth a day, and he that regardeth a day*, Rom. 14. 5, 6. You must have an high regard for it, and esteem it honourable, *Isa.* 58. 13. as *the day which the Lord hath made*, Psal. 118. 12. (this Christ applys to the day of his Resurrection, *Mat.* 21. 24.) How can it but be an honourable day to you which the Lord your God hath sanctified for you. 2*ly*, As you must have an holy

holy eſtimation of it, ſo you muſt make an holy preparation for it; you muſt prepare *to meet your God*, Amos 4. 12, as the Bride prepares her ſelf to meet her bride-groom; how did *Ruth* waſh her ſelf, and anoint her, and put on her beſt raiment, that ſhe might become amiable and acceptable to *Boaz?* Ruth 3. 3. how much more ſhould you be purified for the King of Kings, and Lord of Lords. The *Jews* had a preparation for the Paſſe-over, *Joh.* 19. 42. you muſt make preparation for the Sabbath, the want of which may hinder your ſouls of a Sab-

Sabbath-bleſſing, as (no doubt) it has done. 3*ly*, You muſt keep it holy by an holy obſervation of it, in uſing all holy means, and doing all holy duties (both private and publick) all the whole day.

4. Be ſure it be a deſirable day to you as well as holy and honourable; it ſhould be the deſire of days. You ſhould cry (with that good man) to it in the morning of the Sabbath, Come my bride of days, thou art welcome; and with *David* ſay, *Oh, when ſhall I come and appear before my God?* Pſal. 42. 2. where are your pantings and palpitations

tions of heart after an enjoyment of Gods Sabbath. You have six days to provide for the worser part, and but one for the better, how careful are you all the six days for the beast in you, Oh be not careless upon that one day for the Angel in you.

5. Let not your hold go of any one precious Sabbath, without some sweet refreshment to your soul, as well as rest to your body; 'tis said, *Exod.* 31. 17. *the Lord rested and was refreshed*; is it so with you? do you find any rest for your wandring thoughts, and any refreshing for your feeble

ſeeble ſpirit ? account it a very great loſs to loſe one Sabbath-day without ſome advantage and growth: Oh what a God-bleſſing heart ſhould you have, that God ſhould give you ſuch a day, and call upon you alſo (and that often) to obſerve that day, and that not for any advantage to himſelf, (for *your goodneſs extends not to God*, Pſal. 16. 3. though his doth to you), but all for your own good. This obliges you to be careful and conſcientious in the improvement of the day, and honouring the Son with his day under the Goſpel, as they honor'd the Father with

with his day under the Law, *Joh.* 5. 23.

6. You shall assuredly be blessed, if you keep the Sabbath which God blessed, *Isa.* 56. 2. 1. With Holiness here; the power of godliness lives and dies with the keeping of the Sabbath. 2. You shall be bless'd with Happiness hereafter; such as keep holy this Temporal Sabbath, shall be made happy in the eternal Sabbath; but such as profane it shall never enter into Gods rest, *Heb.* 3. *ult.* & 4. 9, 10.

FINIS.